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ART. X.—*On the Hyssop of Scripture; by J. FORBES ROYLE, M.D., F.R.S., L.S., and G.S., &c., Professor of Materia Medica and Therapeutics, King's College, London.*

[Read June 15, 1844.]

WHEN I lately had the honour of reading a paper before the Society, on the Mustard Tree of Scripture, I ventured to make some observations on what I considered to be the requisites for, and the best mode of pursuing, as well as upon what we should admit as proofs in, such enquiries. I proceed now to treat of another Biblical plant, which is not less interesting than the Mustard Tree to determine. This is the Hyssop, frequently mentioned in the Old, and twice independently in the New Testament, and which, if we are to judge by the numerous attempts which have been made to ascertain the particular plant that is meant, is not less difficult to determine, than any one of the several unascertained plants of the Bible.

That I may not seem to exaggerate what appeared to others the difficulties of ascertaining this plant, I will quote the commencement of the article on Hyssop of the learned and judicious Celsius: "*De plantis plerisque in Hebræo Veteris Testamenti codice commemoratis, imprimisque de ציח, recte pronuntiare, res est longe difficillima. Veritatem hic, si uspiam,*

*Scruposis sequimur vadis.
Fronte exile negotium,
Et dignum pueris putes.
Aggressis labor arduus,
Nec tractabile pondus est,*

ut loqui amat Terentianus." It was not to Celsius alone that this appeared to be a difficulty; for he says farther on, "*Aben Ezra, inter Hebræos commentatores facile princeps, suam ignorantiam, circa hanc stirpem, palam, et ingenue fatetur ad Exod. xii. 22;*" and he thus translates the passage from the Hebrew of Aben Ezra: "*Quenam hæc sit plantarum, ignoro,*" "*cætera, quanta est, Rabbinorum turba modo hanc, modo aliam conjectando, satis declarant, hujus plantæ notitiam sibi, Ebrææque genti periisse.*" Celsius Hierobotanicon, i. pp. 407 et 409.

Trusting that according to the acknowledged difficulties of the undertaking, so will be the indulgence accorded to any attempt to

unravel its intricacies, I proceed, in the first instance, to adduce the passages in Scripture referring to Hyssop.

The first mention of Hyssop in the Old Testament, is immediately previous to the departure of the Israelites out of Egypt, and at the first institution of the Passover, when Moses called for all the elders of Israel and said unto them, (Exodus xii. 22,) "And ye shall take a bunch of *hyssop*, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason." From this passage it is evident that the plant must have been indigenous in Lower Egypt, and that it must have been sufficiently large and leafy, to be fit for sprinkling the door posts as directed. 2. The next notices of the hyssop are in Leviticus and in Numbers, which books having been written by Moses, indicate that the substances which he directs to be employed for sacrificial purposes, must have been procurable in the situations where the Israelites wandered, that is, in the countries between Lower Egypt and Palestine. Thus in the ceremony practised in declaring lepers to be clean, the priest is directed (Levit. xiv. 4) "to take for him that is to be cleansed, two birds alive and clean, and cedar wood, and scarlet, and *hyssop*." These are again all mentioned both in verse 6 and in verse 52. So in Numbers xix. 6, in the ceremony of burning the heifer and preparing the water of separation, the directions are: "And the priest shall take cedar wood, and *hyssop*, and scarlet, and cast it into the midst of the burning of the heifer;" and in verse 18, "That a clean person shall take *hyssop*, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there," &c. Here we again see that the hyssop must have been large enough to be suitable for the purposes of sprinkling; that it must have been procurable on the outskirts of Palestine, probably in the plain of Moab. It is to this passage that the Apostle alludes in Hebrews ix. 19: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water and scarlet wool, and *hyssop*, and sprinkled both the book and all the people." In this passage we obtain no additional information, but as in the Septuagint the application of the Greek term *ὑσσώπος* as the equivalent of the Hebrew name *esof*. 3. The next passage where hyssop is mentioned in chronological order is in the beautiful psalm of David, where the royal penitent says (li. 2), "Wash me thoroughly from mine iniquity, and cleanse me from my sin;" and in verse 7, "Purge me with *hyssop*, and I shall be clean: wash me, and I shall be whiter than snow." This expression is considered by Bishop Horno (and also by others), in his Commentary on

the Psalms, to refer to the rite described in the above passages, as the ceremony of sprinkling the unclean person with a bunch of "hyssop," dipped in the "water of separation."

But though the passage no doubt has a figurative signification, yet, with all due deference to such high authorities, the mode of expression is so direct, as to appear to me, as if the hyssop itself did possess, or was supposed to have some cleansing properties. If so, such might have led originally to its selection for the different ceremonies of purification, or such properties may have been ascribed to it in later ages, in consequence of its having been employed in such ceremonies. At all events, if the plant which we suppose to be the hyssop of Scripture can bear this signification, it will not be less appropriate. 4. The next notice of hyssop is in 1 Kings iv. 33, where in the account of the wisdom of Solomon it is said: "And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." In this passage we find that the plant which is alluded to by the name of *esob*, must also have grown upon a wall, though not necessarily to the exclusion of all other situations. Some commentators have inferred that the plant alluded to must have been one of the smallest, to contrast well with the cedar of Lebanon, and thus show the extent of the knowledge and wisdom of Solomon. But nothing of this kind appears in the text. The last passage which we have to adduce occurs in the New Testament, where in the crucifixion of our Saviour the Apostle John relates (xix. 29): "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar and put it upon *hyssop*, and put it to his mouth." This passage has elicited the remarks of various critics, and inferences have been drawn respecting the nature of the plant, from the use to which it was applied. Others have observed, that the Evangelists Matthew and Mark, in relating the same circumstance, make no mention of the hyssop, but state that the sponge was put upon a *reed*, and given him to drink. The deductions which we may legitimately draw from the above passage are, that the hyssop was a plant of Judea, found indeed in the immediate neighbourhood of Jerusalem, and that it seems to have been used as a stick to which the sponge was fixed. If the plant which I suppose to be hyssop is calculated to answer this purpose, it will likewise answer for the elucidation of the parallel passages in the other Evangelists. Salmasius, as quoted by Celsius says: "Quodcumque feceris, et licet in omnia tete vertas, probabilem aliam verbis Evangelistæ explicationem adplicare non possis, præter eam, quæ ὑσσώπον pro calamo, vel virga hyssopi, cui alligata erat spongia Christo

porrigenda, accipit. Ibi ὕσσωπον locum plane occupat καλίδμου, ejus eandem ad rem usus apud alium Evangelistam."

Before proceeding to ascertain the particular plant which is alluded to, in the above passages, it is necessary to notice the name of hyssop in the Hebrew, as also those which were considered its synonymes in the several ancient versions of the Scriptures. For this information I am indebted chiefly to Celsius. The Hebrew name **אֶסוֹב** *esobh*, written also *esob* and *esof*, also by some *azub*, Celsius derives from a Hebrew root **אָזַב**: "Nempe Arabum **أزب** idem est, quod Hebr. **אָזַב** fluere, quo nostrum **אֶסוֹב** referri solet; ut ab aspergendo nomen acceperit." The Greek he derives from the Hebrew name: "אֶסוֹב *esob* derivandum esse Græcorum ὕσσωπον, unde Latini *hyssopum* habent, nulla est ratio, cur dubitemus, nam equidem frustra sunt, qui **אֶסוֹב** Hebræorum, et ὕσσωπον Græcorum, re et nomine differre volunt, ac in nominibus illis non esse nisi fortuitam soni vicinitatem; unde concludunt, haud esse necessarium, ut, quæ planta Hebræis est **אֶסוֹב**, sit omnino statuenda ὕσσωπος Græcorum; ex qua hypothese tot diversæ plantæ ab unica **אֶסוֹב** in versionibus interpretum propullularunt." In this derivation agree Salmasius de Homonymis Hyles Intricæ, p. 19, and Bochart Geogr. Sacr. 494, "duumviros reipublicæ literariæ clarissimos:" and Celsius adds, "Neminem puto fore tam morosum, ut etymii hujus veritatem in dubium vocare sustineat." Notwithstanding which, I cannot help thinking with the authors above alluded to, that the similarity in the sound of the two names is accidental, and has distracted the attention from other plants, to one which does not answer to all that is required. But it is quite possible that the name hyssop may in later times have been applied to the same plant, which at a certain period was indicated by the term *esob* or *esof*. Celsius further states, from Ovidius Montalbanus in Horto Botanigraphico, pp. 47 et 48, "Hyssopus Salomonica, que erumpit o pariete, Hebraice *esof*, et Chaldaice *esofa*." Also that according to Maimonides, Saadias, Kimchius, and Bartenora, **אֶסוֹב** *esob* of the Hebrews, is *satur* **صَطْر** of the Arabs. This is variously translated, *origanum*, *thymbra*, *satureia*, *serpyllum*, in different Lexicons; but *majorana*, *marum*, &c., "Talmudicis doctoribus," (Celsius, l. c. p. 409); while in the Persian version **دِرَمانِه** *diranne* is given as the synonym of *esob*, which is said by Castellus to refer to *Absinthium ponticum*. It is translated *muscus* in the Latin version of Junius Tremellius; in that of Piscator, *libanotis* v. *Ros marinus*; *Origanum* in dissertations of Anguillaria, &c. "His adde ὕσσιν, et ὕσσων et οἶσσωπον, quæ in Evangelista Johanne pro *hyssopo* legenda, superioris ævi Aristarchi censuerunt. Sed non raro

interpretum conjecturæ, ut ait Cicero, magis ingenia eorum, quam vim consensumque naturæ declarant." Celsius, l. c. p. 410.

The several plants which have been considered by different authors to be the Hyssop of Scripture, are enumerated by Celsius under eighteen different heads. These we shall group together according to their natural affinities.

1. *Adiantum Capillus Veneris*, or Maidenhair, a native of South Europe and of the East, is adduced as the hyssop of Solomon, by Lemnius, but he thinks that this is distinct from the hyssop of the other passages of Scripture: "*Quoniam itaque exiguus est, atque e parietinis erumpit, hunc pro Hysopo designari arbitror.*" (Herb. Bibl. Expl. p. 68.)

2. *Asplenium Ruta muraria*, L., or Wall Rue, formerly called *Salva Vitæ*, or *Salvia Vitæ*, common in the fissures of rocks in Europe, is adduced by Deodatus in the notes to the Italian version. Both of these are of the class of Ferns.

3. Tremellius, adopting in some measure the opinion of Lemnius, yet translates *esob* by *muscus*, and considers *Polytrichum commune*, or common Hair Moss, found both in Asia and Europe, to be the plant.

4. Ovid. Montalbanus (in *Horto Botanigraphico*, pp. 47 et 48), conceives, in a passage quoted by Celsius, that *esob* is the small plant called *klosterhyssop* in German, and which Celsius ascertained to be the *Alsine pusilla*, graminea, flore tetrapetalo, of Tournefort, *Sagina procumbens*, L., or Procumbent Pearlwort, a native of Europe in sterile and moist fields, of the natural family of Caryophyllææ.

Of the tribe of Compositæ, and genus *Artemisia*, two species have been thought to be hyssop. 5. *Abrota* or *Abrotonum*. "*Joh. Mercerus, profundæ in Hebraicis doctrinæ vir, existimabat (Abraham) esse Græcorum, et Romanorum Abrotonum.*" This is the *Artemisia abrotonum*, L., or Southernwood, a native of the South of Europe and of Asia Minor, and which was, according to Celsius, thought to be the hyssop, by some of the Hebrew doctors. Casaubon remarks that it was probably this kind of hyssop which was given with the sponge and vinegar. "*Idque eo consilio, ut potionem Domino pararent penitus amaram, penitus ingratam.*" 6. *Artemisia Pontica* (including probably also *A. Judaica*), a native of the South of Europe, Syria, and Central Asia, "*unde semen contra vermes colligitur et ex Chorasani deportatur Halebum;*" *It. Seme santo*, Lat. *sementina*, is adduced by Castellus as a translation of the *Diramne* which occurs in the Persian version, but which is usually translated *Thymbra*, *Satureia Thymbra*.

The majority of plants which have been adduced as the hyssop of Scripture belong to the natural family of Labiatiæ, of which many species "are known for their uses in seasoning; food, as thyme, sage, savory,

marjoram, and mint, while others, as lavender and rosemary, are more celebrated for their uses as perfumes. Many of these having been described in the works of the ancients, have found their way into those of the Asiatics, where *Lavandula stæchas* may be found under the name *oostakhoodus*; rosemary under *ukleel ool-jibbul*; thyme as *hasha*; hyssop, *zoofae yabis*; basil, *rihan*; marjoram, *satur*; mint, *nana*; and sage under the names *salbiah* and *sefukus*, which last are evident corruptions of *salvia* and *elisphacos*." (Illustr. Himal. Bot. p. 302.)

The several plants of the family of Labiata which have been adduced by different authors, are as follow,—

7. Prosper Alpinus figures as *Hyssopus Græcorum*, a plant he describes as "*plantam nobilissimam*," having grown it from seeds obtained from Crete, and "*Origano Oniti*" (pot-marjoram) "*adprimo similem, esse legitimum hyssopum visum est*."

8. Some of the Hebrews (v. Celsius) call a plant *esob javan*, which by the Arabs is called *istuchudus*, and of which the leaves resemble the plant called *zatar* (v. infra). The Arabic name is probably a corruption of *Stæchas*, which is *Lavandula Stæchas*, L.; a plant found in the Mediterranean region.

9. *Rosmarinus officinalis*, or common Rosemary, a native of the Mediterranean region, and which may perhaps be found in Palestine: "*Quod in Galilea otium frequens sit, auctoribus Radzivilio et P. Dappero*." (Cels. l. c. p. 418.) Some of the older authors have selected this plant, because being a shrubby species, a stick might easily be obtained, to which the sponge dipped in vinegar could have been tied. It is suitable also for sprinkling.

10. *Origanum Majorana*, *Σάμψυχον* of the Greeks, and *schomschok* of the Talmud, was considered to be the hyssop by Pena and Lobel. (Stirp. Advers. p. 212.) It is doubtful whether this be not *Origanum Onites*. (Spr. ii. 507.)

11. *Mentha*, or a species of mint, is adduced in the Ethiopic version.

12. *Mentha Pulegium*, another species of the same genus, the *γλήχων* of the Greeks, and *foodnuj* of the Arabs, and *siah* of the Talmud.

13. *Teucrium Polium*, or *Teucrium pseudohyssopum*, *Schreb.* a native of the Mediterranean region, and found by Bové in the desert of Sinai, is brought forward by Columna, not only as the hyssop of the Greeks and Romans, "*sed ipsius quoque Mosis et Salomonis veram et genuinam hyssopum*."

14. *Thymus serpyllum*, or common Thyme, widely diffused in mountainous situations in Europe and Northern Asia; *hasha* of the Arabs, and *קורניף* Talmudicis. Cels. l. c. p. 423.

15. In the Arabic version of the Books of Moses, *esob* is translated by *صعتر* *satur* or *zatur* of the Arabs, *zitr* of Talmudical writers; the Arabic name is considered by them to be synonymous with *oplyanos* of the Greeks, supposed to be *Origanum heracleoticum*, L., but several different species or varieties are included under the Arabic name *satur*, which it is needless here to inquire into, as they are all similar in nature and properties.

Some other names, as, 16. *Hyssopus cochaliensis*, and, 17. *Marum album*, *Maruchivara* Talmudicis, are adduced by Celsius, pp. 416 et 419, which I have not yet traced. Sibthorp (*Fl. Græca*, i. pp. 596, 597,) mentions that in Greece the name *ύσσώπος* is applied both to *Satureia græca* and to *S. juliana*. He himself conjectures that *Thymbra spicata* may be the *ύσσωπον ὀρεινὴν* of Dioscorides. *Thymbra verticillata*, L., was similarly adduced by Dalechamp.

The only plant which remains of those adduced by Celsius is, 18. the common or garden Hyssop, *Hyssopus officinalis* of botanists, which is supported by Celsius himself. It has had the greatest number of suffrages, apparently from the similarity of name. This may or may not be accidental. It is in the first place desirable to know, not only whether the *esob* of the Hebrews, the *ύσσώπος* of the Greeks, and the *hyssopus* of the Romans, was the same plant, but also whether what we now call hyssop is the same plant as any one of these. Of this, I believe, with Sprengel, and others, there is no proof.

The account given of the hyssop by Dioscorides is so imperfect, that we have no points of comparison given in the article on this plant. But in describing *oplyanon*, (*Origanum heracleoticum*), the leaves are described as being similar to those of hyssop, but that its umbel is not rotate, as if he wished to indicate that such was the inflorescence of the hyssop. In the chapter on *Chrysocoma* it is said that it has a corymboid coma, like the hyssop. Nicander moreover has stated that the hyssop is like marjoram (*σαμψύχον*) and the Arab Isaac Ebn Amran compares zoofa (زونا) with marjoram. Besides this, Dioscorides mentions that there are two kinds, one mountain, and the other garden hyssop, and that the best is produced in Cilicia; Pliny adds "in Pamphylum et Smyrneum." The Arab authors, Abu'l Fadli and Al-Olaji, as quoted by Celsius, also mention two kinds, the mountain and the garden. In the Talmud authors, that which is found in the desert is distinguished from the garden kind. Maimonides, as quoted by Celsius, says: "*Hyssopi multe sunt species, in legem autem hæc qua homines plerumque utuntur in cibum, quam nos melle condire solomus.*" That it was employed by the Greeks and Romans as a

condiment is evident from its mention by Apicius; others describe it as bitter and fragrant; Dioscorides mentions only the diseases in which it is useful.

The modern hyssop (*Hyssopus officinalis*, L. Sp. 796) belongs to a genus of which itself is the only species. It is a perennial plant, usually very smooth; (but a variety is described by De Candolle, in the *Flore Française*, Suppl. 396, which he calls *H. canescens*, from its being covered with short rigid hairs.) The root throws up several leafy stems, which are woody at the base, diffuse and much branched. The branches are from one to two feet in length. The leaves are opposite, sessile, rather thick in texture, narrow, linear, lanceolate, in one variety elliptical; margins very entire, flat, or subrevolute; green on both sides; below, one-nerved; held up to the light and looked at with a magnifying glass, they seem to be obscurely dotted. The flowers, of a bluish or reddish colour, are arranged *along one side* of the stem in closely approximated whorls in a *terminal spike*. The floral leaves are similar to those of the stem, but smaller. Bracts lanceolate, linear, acute. The calyx is tubular, fifteen-nerved, with five equal teeth, with the throat naked. The corolla, of a reddish-purple colour, with its tube equalling the calyx, is bilabiate, with its upper lip erect, flat, and emarginate; the lower one spreading and trifid, middle lobe largest; stamens four, exserted, didynamous, diverging; the lower ones the longest; anthers two-celled; cells linear, divaricate; style nearly equally bifid at the apex; lobes subulate, with the stigmas at the apex. The four achenia (or seeds with their coverings) ovoid, three-cornered, compressed, and rather smooth.

The localities of the hyssop, as given by Mr. Benthani, the latest and most accurate author on the family (Labiata) to which it belongs, are as follow: "Hab. in Europa australiori et Asia media; in Hispania [*Pavon*], Gallia australi, Italia, Germania australi, rarior in Germania media [*Reichenbach*], in Belgio [*Dumortier*], in Rossia meridionali [*Prescott*], in Tauria et Caucaaso in Jugo Altaico [*Bunge*]." M. Bozé mentions a hyssopus within three leagues of Jerusalem, and the rosemary. I myself have obtained it, and the specimens have been examined by Mr. Benthani, from Kanum and the Ganthung Pass in Kunawur, a tract along the Sutledge on the northern face of the Himalayan Mountains, and which may be considered a part of Tibet.

The hyssop is remarkable for its fragrant and aromatic properties, hence its employment as a condiment and a sweet herb, and as a moderate excitant in medicine: to it, however, many other virtues were formerly ascribed.

Of all these plants, we need only say, as Celsius has already done

respecting a plant which he thought to be less eligible than what is commonly known by the name of hyssop, "Nam postmodo, ubi de vera hyssopo aliqua dicenda erunt, Abrotonum cum reliquis, hyssopi umbris, uno falcule ictu succidetur."

The plants adduced by the latest writers are, 1st, *Phytolacca decandra*, by Mr. Kitto in the Pictorial Bible in Exod. xii. 22. "The hyssop of the Sacred Scriptures has opened a wide field for conjecture, but in no instance has any plant been suggested, that at the same time had a sufficient length of stem to answer the purpose of a wand or pole, and such detergent or cleansing properties, as to render it a fit emblem for purification. Our wood-cut represents a shrub remarkable in both these respects, which is the *Phytolacca decandra*." Rosenmüller says, the Hebrew word *esobh* does not denote our hyssop, but an aromatic plant resembling it, the *wild marjoram*, which the Germans call *dosten* or *wohlgemuth*, the Arabs *zater*, and the Greeks *origanon*.

Dr. Robinson, in the ascent of Jebel Musa by himself and Mr. Smith, says: "In all this part of the mountains were great quantities of the fragrant plant *ju'deh*, which the monks call hyssop," (Bibl. Res. i. p. 157); and on the ascent of St. Catherine, "The *ju'deh* or hyssop was here in great plenty; and especially the fragrant *zater*, a species of thyme, (*Thymus serpyllum* of Forskal,)" p. 162. Lady Calcott suggests that the hyssop of aspersion was hyssop tied to a stick of cedar. Winer, (*Biblisches Real Wörterbuch*, ii. p. 820,) admits the same plant as Rosenmüller, but considers that several plants were included under the name *esobh*; and concludes his observations on *Ysop* by saying: "We must, however, wait for more accurate observations upon the species of hyssop and *origanum* indigenous in Western Asia, before the meaning of the Hebrew *esobh* can be finally settled."

My attention was first directed to the subject when lately collating the list of drugs in the Latin edition of Rhases, with those in my own MS. Catalogue before alluded to. It is stated in that work, as indeed in that of Dioscorides, e., that there are two kinds of hyssop, the one a garden, the other a mountain plant; but Rhases further adds, that the latter is found on the mountain of the Temple, that is, of Jerusalem: "est herba quæ oritur in montibus Templi, folia u. *majorana*. Sylvestri montanus fortior, et dicitur '*ysopus altaris*.'" These two kinds are also noted by Celsius as "*Hyssopus in montibus Hierosolymorum*, زونا بجبال القدس *zoofa bu jibal al kuds*," and "*Hyssopus sicca*, زونا يابس *zoofa yabis*." Jerusalem is now called by the Arabs *El-kuds*, "the Holy," and also by Arabian writers *Beit-el-*

Mukdis, or *Bait-el-Mukuddus*, the Sanctuary, &c. (Robinson's *Biblica Researches*, i. p. 380.) Rhases again, in the article *Epithymum* (*Cuscuta* or *Dodder*), says of it: "Caret radico sed suspendit supra arborem yssopi magni et folia ysopi colligitur cum eo; et fit in montibus Templi." So Serapion, quoting *Aben Mesuai*, says of it: "Ex Creta ac domo sancta, allatum;" and of the hyssop, he quotes *Isaac Eben Amram* as saying, "Laudatissima, ex domus sanctæ montibus." Whether these expressions refer to the common hyssop, or to that which we conceive to be the true plant, it is not easy to determine, as the accounts are confused. But the large size of one kind indicates that it must have been a very different plant from the common hyssop. One troublesome circumstance is, that the translators of these Arabic works do not always adhere to the arrangement of their authors, as they sometimes convert the arrangement according to the Arabic alphabet, into one according to the Latin names and the Roman alphabet. Thus in the great work of Rhases, called *Hawi*, or "Continens," hyssop is described under the letter *ain*, and the name in the Latin translation is written *ysopus*; but in his work *Ad Mansor*, we have hyssop under the letter "Ze id est, Z," and two kinds mentioned, one called "Cyse, id est, hyssopus que vegetatur," and the other written "*Ūsypus autem humida, que et ecrotes dicitur, que ex lana sordibus fit.*" These two varieties refer to the زونا يابس *zoofa yabis*, or *khooshk*, that is, dry hyssop, and the other to زونا رطب *zoofa rutub*, *Lana succida*, οἶστρος of Diosc. 2. c. 84. (N. 98. 2. Av. c. 364.) Here we have very clear evidence, that two very different things have been treated of under one name, apparently only because the Greek names are a little similar. Hence it is not impossible but that similar confusion may have taken place with the Greek ὕσσωπος, hyssopus, and an oriental name like the Hebrew *esob* or *esof*.

Having suspected the existence of a plant distinct from the hyssop, I was led to what appears to me its discovery, by a passage from *Burekhardt's Travels in Syria*, quoted by Mr. Kitto in his work entitled *The Physical Geography and Natural History of the Holy Land*, p. cclii.: "Among trees and shrubs known only by native names and imperfect descriptions: The *aszof* is spoken of this month by *Burekhardt*, while travelling in the Sinai Peninsula. On noticing its presence in *Wady Kheysey*, he describes it as a tree which he had already seen in several other wadys. It springs from the fissures in the rocks, and its crooked stem creeps up the mountain side like a parasitical plant. According to the Arabs it produces a fruit of the size of the walnut, of a blackish colour, and very sweet to the taste.

The bark of the tree is white, and the branches are thickly covered with small thorns; the leaves are heart-shaped, and of the same shade of green, as those of the oak. (Syria, 536, 537.)"

The above description, though apparently incorrect in the application of some terms, as that of *tree*, to a plant creeping like a parasitical plant, yet will strike most botanists, as a characteristic description of the Common Caper Bush, which is indigenous in these regions, and which I was aware had an Arabic name, in sound something like the *aszef* of Burekhardt. The caper plant is one of those which in the copious language of the Arabs has more than one name. It is well known that its most common name is كبر *kibbur* or *kubar*. From this the Greek *κάρπαις*, and the Latin *capparis*, appear to have been derived. In referring to one of the Persian works on Materia Medica, which has been published with an English translation by Mr. Gladwin, that is, the Ulfaz Udwiye, we are referred from capers in the Index to Nos. 1271. 175 and 184. The first of these is كبر or capers, the second is اصل الكبر *ussul ul kubir*, root of the caper bush. No. 184 is another name for the same thing, اصل الاصف *usul al asuf*, as it is translated, root of the caper bush. We may learn also from other sources, that *asuf* is one of the names of the caper bush. Thus in the Kamus, or Great Arabic Dictionary, *asuf* is *al kubber*. So also in Freytag's Lexicon Arabico-Latinum, *asuf* is translated *capparis*; likewise in Richardson's Persian, Arabic, and English Dictionary, London, 1829, and in Shakespear's Hindustani Dictionary, we have اصف *asuf*, "the caper tree or root." That this has long been known to be one of the names of the caper plant is evident from Montzel's Index Nominum Plantarum Multilinguis; where we have *alasif* given as an Arabic name of *capparis*, taken from the Index of Avicenna, editio Veneta, 1564. fol. I quote this, as I am unable to find the word in my own copy of Avicenna, Venice, 1555. It appears to be a corruption of *alasif* that Forskal heard applied to the caper plant which he found at Taus near Mocha, as a shrub growing out of a wall (Flora Aegyptiaco-Arabica), and of which he says, "Si haec vera est Capparis spinosa, competit illi nomen Arab. Lasaf, لاصف." This may be a corruption of الاصف, or Forskal may have written it simply اصف *asuf*, and the mere junction of the letters would convert it into لاصف *lasuf*, a mistake which might easily be made even by the celebrated Niebuhr, as he published the work from Forskal's notes after his death. In my own MS. Materia Medica, *asuf* is given

as a synonym of *kibbur*, with *kifarus*, as the Yoonance or Greek name, which is evidently intended for *κίππapus*, as the letter *p* is wanting in the Arabic alphabet.

The similarity in sound between the *asuf* of the Arabs and the *esof* of the Hebrews, cannot fail to strike every one, and this similarity would extend equally to the writing of the two names in the language of the other. A less degree of similarity has in other cases of Hebrew and Arabic names, been considered to indicate identity of origin in words in these two languages. This similarity might certainly be accidental, but it cannot be accidental that the plant called *asuf* by the Arabs, answers to every particular which is required for the due elucidation, not of one, but of every passage of the Bible in which *esof* is mentioned. This we shall proceed, we hope satisfactorily, to prove.

First with respect to its geographical distribution, the *asuf* like the *esof* ought to be found in Lower Egypt, in the Desert or country between the Red Sea and Palestine, and also in Palestine itself.

The Caper plant, *Capparis spinosa* of Linnæus and of all modern botanists, is well known to be abundant in the south of Europe, where it appears to be indigenous. It is found also in the islands of the Mediterranean and generally on the coasts of that sea, the Mediterranean region, of botanists. It is specifically mentioned as found in Lower Egypt, by Forskal in his *Flora Ægypt.-Arab.* as *Capparis spinosa*, called *kabbar* by the Arabs, growing wild in the neighbourhood of Alexandria. The same facts are stated by De Lile, in his *Illustratio Fl. Ægypt.* pp. 8 and 16, forming the botanical portion of the great French work on Egypt. Previous to these authorities, Prosper Alpinus had stated that the capers of Alexandria were larger than those of other places: "*Capparis Alexandriæ majores quam alibi inveniuntur proveniunt, quos cappar quoque appellant.*" (De Pl. Ægypti, p. 60.) So Pliny, "Likewise in Ægypt groweth cappar, a shrub of a harder and more woody substance: well known for the seed and fruit that it carrieth, commonly eaten with meats, and for the most part the capres and the stalks are plucked and gathered together. The outlandish capres (not growing in Ægypt) we must take good heed of and beware: for those of Arabia be pestilentiall and venomous: they of Africke be hurtful to the gums, and principally the Marmariko are enemies to the matrice, and breed ventosities. The Apulian capres cause vomit, and make lubricite both of stomack and bellie. Some call the shrub cynosbato: others ophiostphayla." (Holland's Translation, lib. xiii. c. xxiii.) So in Av. c. 141, cappar is called *kabar* in the margin, with a reference to Diosc. 2. c. 166, "*quædam est species, quæ e Rubro Mari defertur.*"

In Lower Egypt is also found another species, first discovered by Lippi, the *Capparis Ægyptia* of Lamarek. It is figured by De Lile, Fl. Æg. p. 93. t. 31. f. 3, and described by him as a spreading shrub, of which the branches are slender but firm; it grows in the mountains of the desert opposite Minyeh. This species was also found by M. Bové, and by Aucher-Eloy, in the desert in the neighbourhood of Suez.

In the deserts and tract of country in which the Israelites wandered, the caper plant, or some of the species of *capparis* resembling it in general appearance, are no doubt found in many places. The notices of it, however, are few, but the localities are so widely separated that we are warranted in considering that it might be found in many intermediate situations; and it would be so by competent travellers, that is, by those having some knowledge of Natural History.

From the description of Burekhardt already quoted, in which he saw the *aszef* in the Sinai Peninsula, springing from the fissures of rocks, with its crooked stem creeping up the mountain side like a parasitical plant, with a white bark and the branches thickly covered with small thorns, and heart-shaped leaves,—there can be little doubt of this being a species of *capparis*, and probably the caper plant. It is interesting to observe that he mentions it as a plant which he had already seen in several other wadys. We have however very definite information respecting the caper plant in this situation, as M. Bové, in his "Relation d'un Voyage Botanique en Egypte, dans les trois Arabies, en Palestine et en Syrie," (Ann. des Sc. Nat. i. p. 72,) says: "Le mont Sainte Catherine est au sud-sud-ouest du mont Sinai. Dans les déserts qui environnent ces montagnes j'ai trouvé *Capparis spinosa*, &c." Belon (Obs. ii. c. xxi.) mentions "*Capparis non spinosa*—minores enim in *Capparum stirpibus spinosis nascuntur* . . .," and at c. lx. "Per istos colles oberrantes, *cappares invenimus*, *pumilarum fœcum altitudinem æquant*,—*semina instar piperis calida*." So Dr. Shaw, "*Capparis Arabica*, fructu ovi magnitudine, semine piperis instar acri." Belon. Obs. l. ii. c. 60. "Nostra *tricubitalis* est. Folia habet glauca, crassa, succulenta, rotunda, uncialia, Fructus, quem vidi, pollicis fuit magnitudine, oblongus cucumeris forma, quem Arabes appellant *Filfal jibbel*, i. e. *Piper montanum*. Copiose crescit in via ad montem Sinai." (Travels, vol. ii. p. 355.) More to the eastward we have no distinct notices of the true caper plant, but other species are found, as *C. heteracantha* and *C. leucophylla*, between Aleppo and Bagdad by Olivier. (D.C. Sp. 12 et 13.) So Aucher-Eloy mentions the banks of the Tigris as covered with "la plus vigoureuse végétation;" that is, with *Tamarix*,

Salix, *Capparis leucophylla*. If we trace it to the southward, we have already mentioned, that Forskal found it as a small shrub growing out of a wall near Taus in the neighbourhood of Mocha. Dr. Falconer, late Superintendent of the East India Company's Botanical Garden at Saharunpore, has informed me that when at Aden on his way home, he saw the rocks there covered with a species of *capparis*, which appeared very like the common caper. A species very similar to it is also among the plants collected by Lieutenant Wellsted in the island of Socotra.

We have, thirdly, to find the caper indigenous in Palestine and Syria. This there would be no difficulty in doing, if travellers took the trouble of noting the vegetation of a country, as one of the features which distinguish its physical geography. Some omit all notice of common plants. Others notice a plant only when first met with. Mr. Kitto, who has made an abstract of nearly all the natural history information of most of the travellers in the Holy Land, mentions the caper, only in the fields near Aleppo, as observed by Dr. Russel. M. Aucher-Eloy mentions a species of *capparis* (*C. offusa*) in the neighbourhood of Mount Tabor. Dr. Clarke found "*Capparis spinosa*, common caper tree, at Cyprus, and in the Holy Land (Jaffa)." M. Bové, entering Palestine from Egypt, mentions on his arrival at Gaza, "Au nombre des plantes spontanées, je citerai les suivantes: *Capparis spinosa*." Again, on his arrival at Jerusalem, he says, (l. c. p. 173,) "Dans les ruines croissent les *Rhus coriaria*, l'*Hyoscyamus coriaria*, le *Momordica Elaterium*, et le *Capparis spinosa*." Belon had previously mentioned finding the caper plant in the vicinity of Jerusalem. (v. Rauwolf, p. 269.)

In the above references we have ample proofs of the caper plant, or *asaf*, being found in all the situations where the *asaf* is mentioned in the Bible. That it grows out of the fissures of rocks, and the ruins of buildings is evident from some of the above extracts. Thus De Candolle gives as its habitat, "In muris et rupestribus Europæ australis et orientis." When at Aleppo, Rauwolf says (Travels, p. 49), "There grew also in the road and on old walls such plenty of capers, that they are not at all esteemed; they take these flowers before they open, and pickle them, and eat them for sauce with their meat;" and again, at p. 75, "and near it in old decayed brick-walls and stony places." So Ray, (Hist. Plant. p. 1629,) "Locis arenosis et ruderatis gaudet. Nos in muris et ruderibus Romæ, Senarum, Florentiæ et alibi in Italia observavimus spontaneam; cultam circa Tolonam in Gallo-provincia, ad muros et macerias."

We proceed now to show that capers were supposed to be possessed

of cleansing properties. This is evident from the following quotations. Thus Murray (*Apparatus Medicaminum*, ii. p. 381,) in summing up the account of its uses as given by the ancients, says: "Et quæ veteres, quibus insigni in pretio fuit, de eo recensent, ad aperiendi vim potissimum et abstergendi pertinent. Namque precipue in obstructionibus lienis, in mensium suppressione, malo ischiadico, in strumis discutiendis, porro in ulceribus expurgandis, præceperunt. Diosc. Mat. Med. lib. ii. cap. 204. Galen de Simpl. l. 7. Plin. Hist. Nat. lib. 20. cap. 15."

Dr. Alston (*Mat. Med. i. p. 371.*) observes, "Hippocrates even orders it as a detergent in peripneumonia. 'Postquam autem purum esse sputum ceperit ari concham majorem et sesamum . . . Quod si magis educere voles radicis capparis corticem his admisceto.' De Morb. l. iii. p. 493. lin. 23."

Pliny, who exhausted all the sources of information to give us in his *Natural History*, a view of the knowledge of his times, has a curious observation on the utility of the root of capers in a disease closely allied to leprosy, the complaint in which *esof* was employed by the Israelites. Thus in the translation of Holland, we learn that "The root of capres is singular good to take away the white spotted morpew, (cousin germane to the leprosie,) in case it be stamped, and the place affected rubbed therewith. Take the rind of the root, the quantitie of two drams, and drinke it in wine, it helpeth the swelled splene; provided alwaies that the patient forbear the use of baines and hot-houses: for (by report) this course continued 35 daies will cause the said splene to purge away, partly by urine and partly by seege. The same, if it be taken in drinke, allaieth paine in the loins and cureth the palsey. The seed of capers sodden in vinegre, brused and applied to the teeth, or otherwise the root thereof chewed only, assuageth the tooth-ach. A decoction of capers in oile, instilled into the ears, mitigateth their paines. The leaves and the root newly gathered, and so applied as a cataplasme with honey, healeth the corrosive ulcers that eat to the very bone. Likewise the root resolveth all those glandular swellings which wee call the King's evill: and if the same be sodden in water, it discusseth the tumors behind the ears, and riddeth away the wormes breeding within. It cureth also the infirmities of the liver. The manner is to give the same in vinegre and honey for to chase away the vermin engendered within the guts. Boiled in vinegre, it is singular for the cankers or ulcerations within the mouth: howbeit, all authors doe accord, that they be not good for the stomacke." 20 Book. ch. xv.

In modern works which have derived much of their information

from the more ancient, we find it noticed, even in a botanical work, that "Les capriers excitent l'appétit, et sont regardés comme apéritives, antiscorbutiques, et propre pour tuer les vers. L'écorce de la racine est apéritive, diurétique et emmenagogue." Lamarek. Encycl. Botanique, art. *Caprier*.

So capers formed one of the "Quinque radices aperientes minores," or the five lesser aperient roots, as Caper, Dandelion, Eryngo, Maddar, and Restharrow. It still holds a place in some of the German Pharmacopœias as well as in the Spanish, and continues to be employed throughout Eastern countries, where old remedies still enjoy their pristine repute. In Europe, it is now almost universally known as a condiment, its unexpanded flower-buds being preserved in vinegar.

It remains only to consider whether the caper plant is suitable to the passage of the New Testament in which the hyssop is mentioned, and it appears to me, that it is as well so, as any other that has been proposed.

The passage in which hyssop is mentioned has been much commented on, in consequence of the difficulty which commentators have experienced in finding a plant which should answer in all points to what is required. Thus it is said, John xix. 29, *Σκεῦος οὖν ἐκεῖτο οἷους μέστον· οἱ δὲ πλησαντες σπογγὺν οἷους, καὶ ὑσσωπῷ περιθεντες, προσήνεγκαν αὐτοῦ τῷ στόματι*, or as translated in the authorized version. "Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop (*fixing it on a hyssop stalk of some*) and put it to his mouth." One difficulty has arisen from the evangelists Matthew and Mark, in describing the same occurrence, making no mention of the hyssop. Thus Matthew (xxvii. 48,) describes one, as bringing a sponge, *πλησας τε οἷους, καὶ περιθεῖς καλάμῳ*, and they "filled it with vinegar and put it on a reed, and gave him to drink." Mark (xv. 36,) in like manner writes, *καὶ γεμισας σπογγὺν οἷους, περιθεῖς τε καλάμῳ* "and one filling a sponge with vinegar, and placing it about a reed, gave him to drink."

In all the three accounts we have the sponge filled with vinegar, and given to our Saviour to drink; Matthew and Mark stating it, as being raised on a reed, while John omits all mention of the reed, but describes the sponge as being put on or about hyssop. By some commentators it has been supposed that the sponge and hyssop were fixed to a reed or stick, and that one evangelist has omitted all notice of the latter, and the two other evangelists of the hyssop. Other commentators argue, that in the relation of the same circumstances by these witnesses, it is evident that the reed or stick must be the same as a stick of hyssop. As John is the more particular in his description

and usually supplies what has been omitted in the other accounts of our Saviour, and as he expressly states, xix. 35, "And he that saw it bare record, and his record is true," so are we bound to make our explanation suit his description.

The difficulty has been to find a plant fitted for the purpose and to which the name hyssop was applied; for it is acknowledged on all hands that the common hyssop is too short and too slender to be used as a stick. Some commentators therefore have proceeded so far as to suggest alterations in the text. Thus Camerarius for ὑσσώφ proposes ὑσσῶ, *pilo vel veruto*, "javelin or dart." Heinsius suggests ὑσσῶτῶ, *asta*, "a spear or pike," and also ὄσπνος, *lana succida, vel sordida*; as the words ὑσσῶπον and ὄσπνον are often confounded by others as well as by Arab authors, "multis locis apud auctores tam Græcos, quam Latinos, errore scribarum esse permutatas." (Celsius. l. c. p. 444.) Bochart again, retaining the name, has proposed changing the case of hyssop, "et pro ὑσσώφ legendum censuit ὑσσῶπον. Quasi vellet Johannes: περιθέντες ὑσσῶπον σπύγγῳ, posuerunt hyssopum circa spongiam: quo explicatio est violenta; contraria vero maximo naturalis, cum sponte se offerat accusativus σπύγγον ex ingenio lingue, et phrasæ, hic subintelligendus, et repetendus, ut sit: περιθέντες (σπύγγον) ὑσσώφ, i. e. περὶ ὑσσῶπον, quomodo Græci nonnunquam loquuntur." Celsius. l. c. p. 445.

Instead of supposing as in the above instance, that the hyssop was placed round the sponge, Celsius himself is of opinion that the sponge was filled with vinegar, and that to it was tied a bundle of hyssop, which might thus be contained in its middle when it was reached up to our Saviour. He further adduces Casaubon and others as agreeing with this explanation, as well as with the Ethiopic version, where we read, "Et erat ibi vas aceto plenum, et impleverunt spongiam aceto, ac foliis hyssopi, et ligarunt super arundinem."

But all these explanations and interpretations are variations from the plain and obvious meaning of the passage of St. John in which the sponge filled with vinegar is described as being put upon hyssop, that is, a stick of hyssop, and raised to our Saviour on the Cross. The difficulties experienced have arisen from the common hyssop, which is generally supposed to be the plant alluded to, not being suited for the purpose. But we have already seen that the common hyssop does not answer in any respect to what is required. The caper plant, which we have seen exactly appropriate to so many of the passages, seems also well suited to the present, as it will yield a stick large enough for the purpose. And this is required by some of the versions, as the old Italian, *un basto e d'hyssopo*: likewise in the Spanish, and in the

French edition of Montensi, *au bout d'un baton d'hyssope*. So also in that of many celebrated men.

Some also of the ancient statements refer evidently to a larger plant than the common hyssop. Thus Josephus, (*Antiq. lib. viii. cap. 2.*) ranks it with trees. By the Rabbins it was included among woods, "hyssopum inter ligna censeri apud Rabbinos." *Tract Shobiit*, c. viii. § 1. *Parah*, c. xi. § 8. So in *Tract. Succah*, fol. xiii. 1, "inter mentionem canarum, et sureulorum, quibus obtexerunt Judæi tentoria in festo tabernaculorum memorari etiam hyssopum." (*Celsius. Hierobot.* 439—442.) It is more than probable that the *asuf*, or caper plant, is the *esob* or *esof* referred to in these passages, and Winer says, "Truly it cannot be concealed, that the Talmudists distinguish the hyssop of the Greeks and Romans from the *esobh* of the Law." *Biblisches Real Wörterbuch*. ii. p. 820.

The height of a shrub which would be fitted for such a purpose may be judged of, by what must have been the fact, that the Cross of our Saviour could not have been higher than what any man of moderate stature might, with an ordinary stick and his arm stretched out, easily reach the mouth of our Saviour. For it is evident that the cross to be of sufficient strength and yet carried by a man, could not also be very lofty.

For such a purpose it is evident that no large tree is required, because a shrub of moderate dimensions would easily yield a stick of three or four feet in length; and such any of the old caper bushes or trees, as they are sometimes called, growing in the congenial climate of Palestine, would be able to supply. "Ibi, [that is, in Egypt] et capparis firmioris ligni frutex." *Plin.* xiii. c. 23. The prickly nature of the stem, moreover, would better fit it for the purpose of having the sponge affixed to it. The caper plant was not only a plant growing wild on the rocks and walls of Jerusalem, no doubt, in ancient times as at the present time, but one which seems from the earliest times to have been valued as a medicine, and its flower-buds employed as an article of diet, or rather as a condiment. If it was allowed to hazard a conjecture, we might say that a notched stick, or a cleft reed, might have been employed in gathering the caper buds from off the extremities of the branches, and to this, the name of hyssop stick might correctly be applied. This employment of capers is further interesting as explaining in some measure the presence of the vessel full of vinegar (*οἶνος μέστρον*). The word *οἶνος*, which is translated "vinegar" in the English version, and *acetum* in the Latin, is sometimes translated "sour wine," and is supposed to have been there for the refreshment of soldiers. It may have been so; but it is curious that vinegar, (which

was also called *oſor* by the Greeks, as we may see in a nearly contemporary author, that is, Dioscorides, lib. v. c. xxii, *περι οſους*;) should have been required for preserving different parts of the caper plant in those days as at the present time. For we learn from Pliny, who says of fruits eaten, "In fruticoso genere, cum caule capparis," lib. xv. c. 28. Again, xiii. c. 28. "Ibi et capparis, firmioris ligni frutex, seminisque et cibi vulgati caule quoque una plerumque decerpto." "Likewise in Egypt groweth capparis, a shrub of a harder and more woodie substance: well knowne for the seed and fruit that it carrieth, commonly eaten with meats, and for the most part the capers and the stalks are plucked and gathered together." (Holland's Pliny, xiii. c. 23, and in other places.) "Tritum ex aceto semen decoctiam," &c. "The seed of capros sodden in vinegre, bruised and applied to the teeth, &c. It cureth also the infirmities of the liver. The manner is to give the same in vinegre and honey. Boiled in vinegre, it is singular for the cankers or exulcerations within the mouth." (Lib. xx. c. 15.) The caper plant, though wild in so many parts of the Roman Empire, was yet cultivated even in that age. "Quippe cum capparis quoque seratur, siccis maxime, arena in defossu cavata, ripisque undique circumstructis lupide: alias evagatur per agros et cogit solum sterile scere. Floret aestate, viret usque ad Vergiliarum occasum, subulosis familiarissimum." (xix. c. 8.) Ray describes the process: "Gemmas florum adulas—colligunt,—Tum vasi immittunt, et acetum super affundunt." Hist. Plant. 1629.

The caper plant is however supposed by many to be mentioned in Scripture by the name *abiyonah*, in Eccles. chap. xii. v. 5, which in the Septuagint and Vulgate has been translated *capparis*. This is not admitted by others, as in the authorized English version, where *abiyonah* is translated "desire." "When the almond tree shall flourish, and the grasshopper shall be a burden, and *desire* (*abiyonah*) shall fail." As the name *abionoth* was applied to the small fruits of trees and to berries, so it has been thought to be the same word as *abiyonah*, and to indicate the caper bush. This plant may have had two names in the Hebrew language, as indeed it has in the Arabic, and we may suppose it to be particularly adduced as growing especially on old walls and tombs. Further, if we suppose, as is natural, that the figurative language employed by Solomon is carried on throughout the sentence, it appears to me appropriate. For the caper plant, like most of its tribe, is conspicuous for its long flower-stalks, which are erect when the plant is in flower and the fruit young, but which bend and hang down as the fruit ripens. "As the flowering of the almond tree has been supposed to refer to the whitening of the hair, so the

drooping of the ripe fruit of a plant which is conspicuous on the walls of buildings and on tombs, may be supposed to typify the hanging down the head before 'man goeth to his long home.'" Cycl. of Biblical Lit. art. *Abiyonah*.

The caper plant is too well known to require a description, especially as so many details have already been given respecting its habit. We have seen in the first place, that it has a name, *azuf*, in Arabic, sufficiently similar to the Hebrew *esof* or *esobh*. It is found in Lower Egypt, in the deserts of Sinai, and in Palestine. Thus it is found in all the places where the *esobh* must have been indigenous, for the Israelites to have been able to obtain it for their religious ceremonies. Its habit is to grow upon the most barren soil, or rocky precipice, or the side of a wall, and this is also essential; for it is said, that Solomon knew all plants, from the cedar of Lebanon to the hyssop that groweth on the wall. It has moreover always been supposed to be possessed of cleansing properties; hence, probably, its selection in the ceremonies of purification, or its employment in these may have led to the supposition of its possessing the power of curing diseases like leprosy. Finally, the caper plant is capable of yielding a stick to which the sponge might have been affixed, as we learn from St. John was done with the hyssop, when the sponge dipped in vinegar was raised to the lips of our Saviour. A combination of circumstances and some of them apparently too improbable to be united in one plant, I cannot believe to be accidental, and have therefore considered myself entitled to infer, what I hope I have now succeeded in proving to the satisfaction of others, that the Caper Plant is the Hyssop of Scripture.
